

BLUE GRASS BLADE.

EDITED BY A. T. PARKER
1115 East Ashland Lexington, Ky.

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Charles B. Moore
Editor



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"THE DAMNED STUFF CALLED ALCOHOL"

I believe that alcohol, to a certain
degree, demoralizes those who make
it, those who sell it, and those who
drink it.

I believe from the time it issues
from the colled and poisonous worm
of the distillery until it empties into
the hell of crime, death and dishonor,
it demoralizes everybody that touches
it.

I do not believe that anybody can
contemplate the subject without be-
coming prejudiced against this liquid
crime.

All you have to do is to think of the
death—of the suicides, of the insanity,
of the poverty, of the ignorance, of the
distress, of the little children tug-
ging at the faded dresses of weeping
and despairing wives, asking for
bread; of the men of genius it has
wrecked; of the millions who have
struggled with imaginary serpents
produced by this devilish tincture.

And when you think of the jails, of
the almshouses, of the prisons, and of
the scaffold upon either bank, I do
not wonder that every thoughtful man
is prejudiced against the damned stuff
called alcohol.

ROBERT G. INGERSOLL.

"Keep Church and State forever
separate."—GRANT.

"In no sense whatsoever is this gov-
ernment founded upon the Christian
religion."—WASHINGTON.

"The divorce between Church and
State should be absolute."—Garfield.

WANTED—Salesmen, local and gen-
eral, reaching the pump and well
supply trade on recently patented well
specialties of great merit. Hills &
Ross Co., Medina, Wis.

NO MORE

DISCUSSION OF SOCIALISM OR OF
ANY OTHER POLITICS TO
APPEAR IN THE BLUE
GRASS BLADE.

Contrary to my own judgment, but
to teach true things a lesson, I ad-
mitted discussion about Socialism
and some other politics. It reduced
the circulation of the Blade over one
thousand subscribers, though I was
fair about it and gave each side an
equal hearing.

Of course my enemies, who used
this opportunity to damage me, are
gratified at the result and I am satis-
fied because I never regret anything
that I have done in which I have acted
honestly.

But I have just thrown into my
waste barrel an article that I would
have been glad to print except that
the writer had taken pains to inter-
fere into it, intended to appear in-
cidental and accidental, little boons
of Socialism; and this will be the
of all articles written me to that
subject by anybody, utterly regard-
less of which side of the subject they
take.

This paper is solely and purely in
the interest of religious discussion,
and all politics, including Socialism,
is entirely foreign to its purpose and
I will not allow lend this paper to the
discussion of anything outside of re-
ligion and morals that are germane to
that subject.

I neither know nor care about poli-
tics and have not for years gone to
the polls. I do know about theology
from inheritance.

I have gone just as I anticipated
would be the case, into a discussion
of this question in my paper, willing
to sustain a damage, to show to
some who I believe are my true
friends that they are misguided in
this matter, and now, from this on,
if you want me to regard you as my
intelligent friend, you must positively
keep out of this paper all political
discussion save such as is inseparably
connected with religion.

THE DR. WILSON LETTERS.

By the time you read this Dr. Wil-
son will have started to the Infidel
Congress at Rome.

So far as I can judge by expressions

In other infidel papers, and in my
own, Dr. Wilson is now the most pop-
ular writer of infidel propaganda of
any man in America, and yet what
he has written has been done in the
midst of professional cares and with
no other inspiration than just the sug-
gestions of his own heart and brain.
But in this instance no man could
have greater inspiration and opportu-
nity than he will have, short of such
a one as I had on my tour to the
"Holy Land," Asia Minor, Egypt and
all the countries whose histories are
involved in that of the Christian re-
ligion.

Next to Jerusalem and Bethlehem
and Bethany, there is no place in the
world from which has emanated so
much Christian influence as Rome,
and especially the Vatican in Rome.

In A. D. 1600, in front of the Vati-
can, the Roman Catholic church, then
with the Greek Catholic church the
only Christianity in the world, burned
Girolamo Bruno at the stake be-
cause he taught the people that the
world was round, thus disputing the
teaching of the Bible that the world
was flat. There now stands on that
spot, put there in spite of the church,
a monument to Bruno on which is
his statue, and infidel infidels from
all over the world will meet there in
September, and among other their
other exercises, lasting three days,
will crown the statue of Bruno, and
the whole Catholic and Protestant
churches combined will not dare to
say them any, when two hundred
years ago Wilson, had he then lived,
and every man who would have dar-
ed to go there to make such a demon-
stration, right in the face of the Pope,
would have been chained to a stake
and burned just as Bruno was, and
the Pope now would not dare to ex-
pose himself unguarded in Rome as
an American infidel can do with im-
punity; the Pope staying in the Vati-
can and calling himself a "prisoner"

because he is afraid to go among the
people of the city in which he lives,
and he is only allowed to live there
by the generosity of the civil au-
thority.

Certainly to all intelligent people,
who know these things, it must be ev-
ident that infidelity is rapidly en-
croaching on the domain of Christi-
anity, when the Vatican at Rome is
understood to be the head citadel of
the Christianity of the world, and
Greek Christianity, the original Chris-
tian church, stands, amid the jeers of
the world, on the razed edge of ex-
termination by the heathen Japs who
have the applause of the whole civ-

lized world, infidel, Christian and
heathen.

With such an opportunity as will
be offered Dr. Wilson, with his
enthusiastic heart and brain and
aglow with his surroundings, with the
ruins of Roman mythology all mixed
up with the Christian superstition
there before him, he will, almost nec-
essarily, far surpass, in writing, any-
thing that any of us have ever yet
seen from his pen, and his letters will
have many and varied elements of in-
terest such as no other pen than his
in America, if in the world, could put
into letters.

These letters will appear, each week,
in the Blade, and they will, I think,
afford a rare opportunity for friends
of this paper to increase in circula-
tion.

To new subscribers, in clubs of five
and over, this paper will be sent at 50
cents a year, which I believe, is re-
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est rate at which first-class infidel in-
terature has ever been given to the
world.

There are some men in Europe,
Tolstoy, for instance, that outrank
Dr. Wilson, but in America he stands,
I think without a peer.

Tolstoy is certainly great and good,
but still being a theist, as were Paine,
Jefferson, Franklin and Lincoln, while
even Ingersoll was doubtful on that
point, none of these were up abreast
of the most advanced thought as Wil-
son is.

As an orator for infidelity we may
never see the equal of Ingersoll, but
the power is daily gaining in influence
upon the continent, and while Ingersoll
was the right man in the right place
for the work he did, and appealed to
the emotions as nobody else, in our
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Wilson will, I believe, with the im-
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most successful in getting the num-
ber required to make runs with
the company, I find that I will have
to go alone. Am sorry for this as I
would have enjoyed company, and the
excursion would have been less ex-
pensive. I will not sail until the 17th
and have secured passage on the
steamer Majestic.

MISSOURI RAILROAD HORROR

A few days since a train, "in Mis-
souri" that had on it about 125 peo-
ple of a bridge and all were drawn
except about "two dozen," as the As-
sociated Press telegram reports it. So
many horrors are happening—or rather
being conducted by the providence of
God—that they count the dead, like eggs.

It is another display of what the
Christians call the wisdom of God.

In Kentucky there was a drought.
Rich and poor, man and beast were
suffering for rain and the only rain
that had fallen here, for a long time,
was right on the streets of Lexing-
ton, where nothing grows, and in such
conditions that great damage was
done by the flood which was pre-
cedented in the history of Lexington.

There was a creek in Missouri called
Dry Creek, from the fact that it ex-
posed its bed in wet weather. It had a
bridge over it 25 feet high. In a few
hours there fell such a torrent of rain
—while we were suffering from
drought here in Kentucky—that the
water rose over that bridge, and the
train running on to it, the bridge gave
away, and about two persons were
drowned and their bodies and the cars
washed for miles away. Christians
claim that the existence of a wise
and beneficent God is proven by the
fact that we see around us in nature
the wisdom of God.

The safe on that train was robbed
and there seems to be some suspi-
cion that some men had availed them-
selves of the peculiar conditions to
make that bridge break in order to
conceal the robbery. If the men who
did that could be found they would
be hanged. How then can people who
have ordinary common sense say that
a thing is wise and beneficent in God
to do while they would hang a man
for doing that same thing?

There is no man in the world who
can explain these inconsistencies on
common sense principles and they are
questions like this that I am going to
force upon Wilkinson in our debate,
and of course he can't answer them.
I do not see in the world can answer
them, and I will route him, horse,
foot and dragon as sure as he is a
free god.

Send \$2.50 for five new subscribers
and help spread Free thought.

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in the Blade, and they will, I think,
afford a rare opportunity for friends
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Tolstoy, for instance, that outrank
Dr. Wilson, but in America he stands,
I think without a peer.

Tolstoy is certainly great and good,
but still being a theist, as were Paine,
Jefferson, Franklin and Lincoln, while
even Ingersoll was doubtful on that
point, none of these were up abreast
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As an orator for infidelity we may
never see the equal of Ingersoll, but
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J. B. WILSON, M. D.

DR. WILSON BIDS ADIEU.

I had intended leaving New York
on the 9th, with the excursion party,
which Mr. Geer was managing, but as
I think without a peer.

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those that fan the purple peaks
of the Yosemite Bay.

If I have any descriptive powers at
all, I owe it to my association with
one old hill and hollow, so please
them again I say. It was there I
grew close to Nature and becoming
acquainted with her many moods, she,
in turn, grew fond of me.

But to some other matters, I have
received a great many letters, to
which I regret to say, that I have
been unable to make time, to
make reply. I have been unusually
busy in my practice, a typhoid epi-
demic existing here, and the responsi-
bility in my business is often so de-
pressing, that I have no energy nor
power to write, even when I have the
time. It is not necessary to go into
details as to how my time is taken
up, what with domestic and profes-
sional affairs and with writing and
correspondence and fraternal and so-
cial matters, but if you could perceive
the situation you would grant the
pardon I beg.

A physician who attends to his
business has all he can do, and the
little I accomplish in Free-
thought work is done by cutting out
all leisure and stealing from sleep.

I will not have a chance to say any-
thing on the political situation during
this campaign, so I will say a few
words now, as to the attitude of Free-
thinkers. As the campaign is not fairly
opened, and neither side has fully
expressed its programme, I can only
speak of what is observable on the
present surface.

The platform of neither stand for
much that is of real benefit to the
masses. Platforms are worked to
catch votes, and to satisfy those who
put up the money to run the cam-
paign. The selfish interests generally
predominate in them, and the patriot-
ic catch vote principles are seldom
carried out.

It is something depressing to note
the attitude of the masses in a pre-
sidential campaign. It is not a question
of principle with them—a reckoning
out of what is best for the stability
of just government, and for the gen-
eral good, but rather the question of
"which side will win?" The vote of
the masses does not rise above bet-
ting on a horse race, or a prize fight.

The all absorbing question is—
which side will win. The oft quoted saying
of Lincoln is good so far as it goes.
He said "You may fool all the people
all the time, or you may fool
all the people part of the time, but
you can't fool all the people all the
time."

He should have added: "But you
can fool enough of fine people to serve
your purpose at any time."

And this is the game of politics and
just what is being done all over. The
results show that my clause truly
represents the present attitude of the
feeling masses, but it is not the people
all the time.

The attitude of each candidate on
the gold question is perfectly accept-
ing of the same character as that
who have gold to spend. The monop-
list has caught the coin count and
gold bug. No matter which party is
elected, the monopolist will have the country
by the throat. This ought to be plain
to every one, but it isn't because
there are so many interested in
"which side will win," and upon which
they will put their dollar.

And no matter which side wins we
will have a Congress and a Senate
exactly of the same character as that
we have now and as that which we
have had in the past—a legislature
composed of crooked and almost en-
tirely of representatives of millionaires.
Robert P. Baker, Congressman from
Brooklyn, I believe, is the only rep-
resentative of labor and of the masses
in the whole legislative body of the

LIBERAL HEADQUARTERS

WORLD'S FAIR

At St. Louis this year, be sure and stop with Mr. and Mrs. W. C. Wagener, 3111 North Newstead Ave.

You will find everything Neat, Clean, Home-like, and Welcome by Liberal Friends. Rooms, or Rooms and Board at very reasonable prices.

Mr. and Mrs. Wagener will take great pleasure in making you acquainted with other Liberals, who visit the Fair and stop with them, or in the vicinity.

You will find the editor and publisher of the Blue Grass Blade at Mr. Wagener's, if we are fortunate enough to visit the Fair. DON'T FORGET THE ADDRESS, but take this paper with you. Write them for particulars.

W. C. WAGENER,
3111 North Newstead Ave.
ST. LOUIS, MO.

PREACHER

ANTI-SOCIALIST MAKES THE ONLY GOOD ARGUMENT IN FAVOR OF SOCIALISM THAT I EVER READ.

I was opposed to the admission of politics, including Socialism, into the Blade, and only allowed it, upon the instance of some infidels, real or quasi, as the shortest way of showing—by actual experiment—the effects of such an experiment.

The only province of this paper is to combat the evil influence of the Christian religion, the mother of all the ills that afflict our society and endanger the peace and permanence of our civil institutions.

I have published both sides of the Socialistic issue and have thrown in to my waste barrel—not "basket," please—articles for and articles against Socialism, about as many of one as of the other, and having done the lesson I anticipated we would have, all future partisan discussions of Socialism will be prohibited in this paper.

I print the following letter, however, with my comments, written by a Christian against Socialism, because the writer, believing that he had my sympathies and prejudices ahead of these, and, in so doing, shows the abandoned duplicity and utter unreliability of all Christian leaders.

The letter is as follows:
Louisville, Ky., July 31, 1904.
Editor Blue Grass Blade:

I have noticed in the late issues of your paper a growing activity on the part of your Socialist readers. I have no doubt that, were the truth known, not less than one-third of the readers of the Blade are downright revolutionists.

Now, I have a suggestion to offer that, if acted upon liberally by publishers of infidel papers and periodicals, may be helpful in checking the spread of this foreign, revolutionary creed. It is this. You will notice that the men of large means—the capitalists are to a man bitterly opposed to Socialism. The church organizations are all without exception, whatever may be their differences as to faith, discipline and devotional practices, perfectly agreed in their opposition to Socialism. Most infidels, however, are also strongly opposed to the spread of Socialistic doctrines in our free country. Especially in this time of infidels who are rich.

The churches are already becoming the beneficiaries of large and ever growing land endowment from capitalists, who are wise enough to understand what an effective bulwark the church organizations will prove against the spread of this pernicious doctrine of Socialism.

The men of large wealth desire to preserve our institutions, our free institutions, as they are.

The revered clergy of all descriptions of religion are equally solicitous to protect and perpetuate our government as it is.

We cannot refrain from giving the clergy credit for their splendid patriotism manifested in their hostility to the propaganda of Socialism.

Here is the middle ground in which Christians and infidels can unite at least for the time being, against the common foe—Socialism.

The Christians are receiving money, lots of it, from the wealthy who recognize their best friend and noblest defender in the church.

Let infidel publications take a firm stand against the spread of Socialism, combat it as effectively as Christianity is doing, and there need be no longer fear in any quarter of the suspension of any noble infidel publication.

Charles C. Moore is opposed to Socialism. Rev. L. A. Lambert, editor of New York Freeman's Journal, the ablest Roman Catholic newspaper in this country, is a bitter opponent of Socialism.

The only province of this paper is to combat the evil influence of the Christian religion, the mother of all the ills that afflict our society and endanger the peace and permanence of our civil institutions.

Can't these two able men, one a learned and famous priest, the other a learned and famous infidel, clasp hands and stand together as patriots in defense of our common country and its sacred institutions against the threatening, red peril of Socialism?

This union of infidelity and Christianity, carried out as suggested by the editor of the Blade, would be a most powerful combination against Socialism and its revolutionary propaganda.

The infidel publications reaching the more intelligent and active free-thinking element of the working class—such for example as is represented by O. H. Stone—would be able to check the spread of Socialistic ideas among them; while the churches, as they are dependent upon the more ignorant, timid and conscientious among the workers.

And with both these elements of the working class under control by their natural leaders it would be extremely difficult for the Socialist propagandists to reach them; and our glorious institutions founded in the name of liberty and on the divine right of private property in the means of production and distribution would be safe for an indefinite time to come.

My occupation is such, Mr. Editor, that I am in a position to know that Socialism is growing, and something must be done to check it. And the Roman Catholic church, being the ally of all the churches, has already enlisted in the war for its extermination. That church already has a number of its ablest Jesuits going over the country lecturing to large audiences against this foreign importation.

No doubt the eminent revered clergy will be willing to extend the right hand of fellowship to Editor Moore and such other infidels as may unite with them in their patriotic task of exterminating from America's soil this red specter of Socialism.

I notice that in this matter where the Catholic clergy are taking the lead the brethren of the other churches are falling into line behind them and are earnestly seconding their efforts.

Karl Marx, the founder of modern scientific Socialism, once said, speaking of the clergy of the Episcopate: "The sources of their income are the entire thirty-nine articles of their creed attacked to see one thirty-ninth of their income assailed. And that is not far from the truth. The churches cannot stand by a promulgated faith that they would rather have in danger of drying up. And it is a well known fact that as soon as workmen begin to believe in the doctrines of Socialism they begin to lose faith in the churches."

Hence capitalists see the great importance of preserving and strengthening the Christian religion especially among the working class.

If workmen can be made to believe that the workers they suffer from will be righted hereafter, they will more readily consent to suffer in patience their alleged wrongs here. Socialism cannot then so easily reach them with their propaganda and make them believe that they are the victims of wrongs, outrages and oppression at the hands of the capitalist class here in this world, and that here in this world is the place and in this life the time to right them.

If the working class can be held to the belief that the next world is the place to expect happiness in, why will they not strive so hard to obtain the possession and enjoyment here of the wealth they create, and the present owners and their descendants will be permitted to remain in the quiet and undisturbed possession of it.

Yes, I am convinced that if the infidel papers will ardently support the existing system and strongly oppose any change, they can confidently expect munificent donations from the liberality of the rich who are so deeply interested in maintaining the existing system.

Some of my own members have quit coming to church and are attending Socialist meetings, and I cannot afford to stand by and see Socialists stealing away the lambs of my flock.

REV. R. U. PIUS.
St. Moore:
I hope you can see your way to print this letter. It will arouse some thought I believe. Rev. R. U. Pius is Yours very truly,
JAS. H. ARNOLD.

The letter head of the paper upon which this letter is written says: "Latest and best books, finest Bibles. Subscription Book and Bible Publishing Co., Jan. 1, 1904, General Agents, 2114 Bank St., Louisville, Ky. Agents employed. Good Pay. Pleasant work. Position permanent."

James H. Arnold is, I suppose, a preacher, who signed his name Rev. R. U. Pius, not mistaking that I would print his private note giving his identity.

This letter is a den of grace given to the rascally methods that Protestant preachers will resort to rob the people.

I am myself a "revolutionist." It is a maxim among all statesmen that the right of revolution is inherent.

The best argument for Socialism that any man has ever made to me is that the church organizations are all opposed to Socialism.

The most corrupt institutions that ever cursed humanity is the Christian church, and what the church sets its face against is, presumptively, right.

That statement that the churches are becoming beneficiaries of large and ever growing endowments, is the keynote of all church music.

That is exactly the contention of the infidels—the fact that the church and the capitalists are allied for the money that it is in religion.

That "the revered clergy" want to preserve our country as it is, is the strongest point—if true—that can be made for Socialism.

I cannot see how the clergy can deserve any "credit" for their "patriotism" when you have explained that their purpose is only to get money.

You are a Christian and according to your own statement you are receiving "money, lots of it," from wealthy people who give it to you because you help them to gain and keep their wealth, and then you will have the cheek to engage in the Bible publishing business when your Bible tells that your Jesus was so poor he did not have a place to lay his head and your Jesus, after spending on rich men what that was in it, said all rich men would go to hell simply because they were rich.

The fear of "suspension" is not a nightmare that troubles my dreams. I do not get a cent out of this paper and only count on it for my own moral and intellectual gratification and I would rather suspend an honest man than to get "money, lots of it," by pandering to anybody, rich or poor.

Associating with the Lutheran church, as you do, I never saw but one priest that I would associate with and that was an Irish prohibitionist named Martin Mahoney.

No, excuse me; I don't propose to "class hands" with any other priest from the Pope down to one here in Lexington. Socialism may be a red peril but these red-faced, red-bellied priests are certainly so.

Your suggested "union of infidelity and Christianity"—infidelity counting in—shows just what I have repeatedly written in this paper that a Christian preacher will unite with an infidel just as soon as he sees that it is the best scheme to make money.

You Jesus told you to "make unto yourselves friends of the mammon of unrighteousness," and you will all everlastingly do it for all that is in it.

You and Lambert will make all the money you can by vilifying each other in your pulpits and thus appeal to the hate of your dupes and then you and Lambert will pull together, like a pair of twin suckle doves for the hoodie you get out of rich men who pay your churches to stand them in money getting, and according to your own showing. In this letter, I would not trust either of you as far as I could throw a couple of blue ribbons Durham balls by their tails.

Your statement in that it will take the intelligence of infidel editors to manage an infidel Socialist like Stone, but that the churches could manage the ignorant class, evidently recognizing that it is the common job of the churches to manage the ignorant just as all infidels say.

I do not claim any "divine right to property." I do not believe in anything divine. I claim that my farm is mine by purely human right, just as I claim that Rockefeller's oil wells and some impetuous Socialist fellow's old coat are theirs.

If Socialism can only be checked by my chumming with such men as you and Lambert, I say "Let her go Galla." I have a dollar.

As between a Jesuit and the Devil give me the Devil every time. As between a Jesuit and a Protestant preacher I would pick up "heads or tails" for that a dollar.

The position you take is so flagrantly hypocritical and mercenary that some may think you are saying what you do simply in irony, but there is your name on your letter-head showing that you are a publisher of Bibles and if you are an infidel engaged in the publication of Bibles you are a hypocrite my how.

SALOON OPENED WITH PRAYER.

Bishop Potter of Gotham Delivers Address at Saloon Opening by New York Reform Party.

New York, August 2.—Bishop H. C. Potter delivered the principal address today at the formal opening of the "Saloon" at a modest saloon which was established by a number of leaders in the reform movement in this city. The purpose of the promoters of the enterprise is to serve pure liquor and food at low prices under the best possible moral conditions.

In his address Bishop Potter said the keynote has been struck by this attack on the liquor situation. He said he believed in the old village tavern as a meeting place where a lone evening could be spent without the necessity of intoxication.

"I belong to a dozen clubs," he said "if I want to go out to dinner or to a social evening I can do so with any one of them. But what of the man who lives in two rooms with five small children. He has no club. To get his glass of beer with his luncheon he must go to the saloon."

"This is the greatest social movement since the days of the reformation," he said "it is a movement every one of you must take into account if you would save the republic."

Bishop Potter concluded by wishing every success to the movement. The formal opening ended by the singing of the Doxology.

In the same newspaper in which was this notice of Bishop Potter—a house preacher—occurs the following:

ONLY SOBER MEN WANTED BY THE RAILROADS.

Mayville, Ky., Aug. 2.—The C. & O. railroad at this point this morning surprised its employees by posting notices that any one in its employ who was drunk on duty was to be discharged. During last week an engineer, fireman and several other trainmen were dismissed from service and this order explains the cause. It has been charged that several have been getting whisky at this point and at Covington. The authorities are determined to keep the employees sober.

ABOUT DR. WILSON'S BOOK ON THE ROME CONGRESS.

Before this paper reaches you Dr. Wilson will probably be on his road to the infidel Congress in Rome, and the time has come when we might as well have a talk about his book. My name was this on the list of subscribers for the book. Two persons had subscribed \$1 each for one book each, and I subscribed \$5 for five books, the money payable when the books were ready, the same terms upon which I have taken all subscriptions for my books, though there were a good many who, in their generosity and entirely at their own suggestion, insisted upon paying me in advance.

Especially in the case of Dr. Fennel, who before I was ready to be put in print and they increased fairly well, but there were, I think, about 400 people who never paid their subscriptions when notified.

Dr. Wilson has, I understand, gotten only about 800 subscribers, and there

will be a per centage of those who will never pay, some because they never expected to pay when they subscribed, some because they changed their minds, and some because they can't do so, and, of course, there will be others who will subscribe and the last Blade showed that the subscribers were paying up pretty well.

Dr. Fennel's price was, and is, \$1 though it is such a book as commonly sells for \$1.50 or \$2. Dr. Wilson has advertised in the Blade to sell his book at \$1.00. Dr. Wilson is a voluminous writer. There are but few men who can write newspaper pieces as long as he does in the Blade and have them read at all, and Dr. Wilson could not, to save him from—

write any book, with the opportunities that Rome will furnish him, that would not be twice as big as Dr. Fennel—almost as big as the Bible—and he could not get it printed for less than \$1,000.00 or more than that if he puts into it some pictures as we hope to do.

Dr. Wilson's services to our cause we may say, ought to prompt some rich man to put up the money for him, but it is simply wasting time, ink, paper and money to say it, for there is nobody that is going to do any such thing. It is a presidential election year, and people, except a few of the "Old Guard" infidels, are thinking more about politics than about religion, and our people are saying their money is to go to the St. Louis fair, and I hope, with the expectation of being at our Congress there, and money will be hard to get, and if it was not for that it would be the same on some other account.

So after thinking it over and consulting with Mr. Hughes it seems to me that the best altar plan for the Doctor to get his Roman experiences to the world will be to write them about a page, or possibly two, at a time, each week until finished.

That would cost him nothing for publication and would greatly help the Blade, and he would probably be read by twenty to twenty-five thousand people whereas he would, almost certainly, not get over 3,000 readers for his book.

It may be possible that the plates could be retained from their printing in the Blade, and then be printed in book form in advance of its publication in the Blade.

Will Address Congregation at a St. Paul, Using a Megaphone.

Parsonsburg, Va., August 2.—Rev. James M. Copen, the Baptist minister at Elizabeth, who is known as the "Cyclone Exhorter of West Virginia," and who has attracted wide attention because of his peculiar religious ministrations, will surprise even himself next Sunday, according to his announcement.

Pastor Copen announces that he will preach from the topmost point of Devil's Tea Table—a congregation assembled 500 feet below in the Valley of the Little Kanawha. He will make himself heard through a megaphone. He says that his sermon and his surroundings will be emblematic of the speech of Paul on Mars Hill.

After the sermon there will be a trapeze performance, tight-rope walking and swimming contests. A free dinner will be served at the conclusion of the services. Although he is a Baptist minister, Copen says that the services will be open to all denominations. Visitors are requested to bring full baskets and full purses.

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| Same, 15 Jewels | 12.50 |
| Same, 15 Jewels | 10.50 |
| Same, 7 Jewels | 8.25 |
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DIAMONDS

Do you ever "pick up" Diamonds? I do! You can do so if you will order from me. I have many "broken" in Chicago who sell Diamonds according to the amount loaned on them, some at full value, some less. If you are a Judge you would not be safe for you to buy them. I am a Diamond dealer of 40 years' experience and "pick up" bargains for my patrons almost daily. Order of me and save money. Send me your pearls for valuation. Price lists of watches, ring gauge, and my great little tract, "The Gem in the Crucible," free.

OTTO WETTSSTEIN,
La Grange, Cook County, Ill.

From Germany.
In the session of the Prussian Chamber of Deputies of June 17th the few conservative members of the Chamber brought in a bill to furnish every soldier and marine on entering the service The Military Hymn Book for his own use, and on the 1st of July this bill was discussed in the Prussian House of Lords and unanimously passed. Should the Prussians gain a victory no doubt Count Dussan will add to Hymn book Saints' Pictures.—ALB. BORNREIFELD.

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Lv. Clay City .. 9.15 a. m. .. 4.55 p. m.
Lv. Natural Bridge .. 9.45 a. m. .. 4.35 p. m.
Lv. Tarent .. 10.04 a. m. .. 4.40 p. m.
Lv. Jackson .. 11.30 a. m. .. 4.15 p. m.
Westbound.
No. 3—Daily No. 1—Daily
Lv. Jackson .. 2.25 p. m. .. 7.25 a. m.
Lv. Tarent .. 3.47 p. m. .. 7.47 a. m.
Lv. Natural Bridge .. 4.01 p. m. .. 8.01 a. m.
Lv. Clay City .. 4.30 p. m. .. 8.37 a. m.
Lv. Winchester .. 5.20 p. m. .. 9.23 a. m.
Lv. Lexington .. 6.05 p. m. .. 10.10 a. m.
Trains Nos. 1 and 2 run daily, other trains daily except Sunday.

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FOOTPRINTS

OF A GAIN-NEVADA EXHIBITS AT ST. LOUIS TRACKS OF A PREHISTORIC MAN.

St. Louis.—An exhibit of prehistoric footprints and of fossil bones and teeth is being installed in the Nevada museum exhibits. These interesting specimens of animal life of long ages are the hands of one of the latest scientific controversies of the day. Among the footprint specimens is that of an animal bearing every semblance of a man of gigantic stature. The man-like footprints are about eighteen inches in length and look like the footprints that would be made by a giant upon a sandy beach in the quarry at Carson, Nevada, where the interesting specimens were found. Footprints are distributed over the surface of the sandstone in a manner that exactly reproduces the stride of a man.

Fossil teeth of a saber toothed tiger and a wild boar that roamed the plains and woods of prehistoric time, as well as the footprints of strange reptiles and animals of smaller species, are also displayed. The bones of a five-toed horse, which scientists agree lived 100,000 years ago, are also shown as well as the bones and teeth of a mammoth perfectly preserved in the hard stone.

The above is an Associated Press dispatch, not an article written by an infidel propagandist to contradict the statements of the Bible, as it would seem to be.

The St. Louis exhibition is patronized by the United States government and millions of the public money are put into it, and the separate States have come to expense and trouble to put their own State buildings there and to send their exhibits there.

The United States government, in violation of the Christian principle of this government that was established to get rid of religion, specially encourages the Christian religion by paying for chaplains for Congress and the navy and the army, and by putting "in God we trust" on its money, while there is a general clamor against all trusts and this government, with a big G, would not trust God, with another big G, for a single dollar, unless God put up government bonds as collateral.

The Christian in the separate States are clamoring for the Bible in the public schools, the Catholics wanting the Catholic Bible and the Protestants wanting the Protestant Bible, and yet this Bible, according to Bishop Fisher, the accepted authority on the subject, teaches that the world was created about 6,000 years and all Bibles, Protestant and Catholic, that have the chronology printed in them, print at the head of the chapter, giving an account of the creation of the world, "4004 B. C." or in other words, that "4004 B. C." in the year 5808 years old.

When I was a little boy—though it seems to me the earth is a good deal older now than it was then—I learned a piece of poetry, beginning "The earth is old; six thousand years," and then when I got to be a college boy old Aleck Campbell—a smart Aleck—to teach us young fools that we were "living in the Saturday evening of the world," one of the things that nearly six thousand years had passed since the world was created, and that with the seventh thousand would begin the millennium.

The Campbellites, under the name "Disciples of Christ," have at the St. Louis Fair, a side show of their own.

Now the question is whom are the people to believe, about these teachings of the Bible.

We have the government backing the Christian teaching that the world is 5,808 years old and the same government taxing us for money to pay scientists to teach us that there will be that Fair an exhibit of things 100,000 years old.

I have anarchy but just so long as we have a government that exhibits no more common sense than that we will have anarchy galore, in spite of the world and the flesh and the devil—big D or little one to suit your own taste.

I hate anarchy but just so long as we have a government that exhibits no more common sense than that we will have anarchy galore, in spite of the world and the flesh and the devil—big D or little one to suit your own taste.

could pick up the giant of this day. In a circus or dime museum, and stick him down in a watch-pocket like I did a scab in the desert of Sahara and walk off with that giant stepping twenty feet at a time, like a brooding hawk with guile, and making the story of the "Nine league boots" not so silly a thing after all.

Certainly such silliness as this on the part of the government, paying out the public money to teach things bearing upon religion, that squarely contradict each other, will continue to excite the "bitterest scientific controversies of the day."

What man or woman of any sense and of any honesty is going to pay attention to the Bible, its priests and preachers, and who are either fools or liars, and who, for the money that is in it, teach us from the Bible, that they call "the book of books," that the world is only 5808 years old, when science and common sense teach that it is ten times as many million years old?

I have seen the pyramids of Egypt that the guides told us were built 2500 B. C. or 5184 years ago when there were enough people in the world to put 200,000 of them for 20 years to building one of the eighteen of these pyramids, and those same guides, repeating the conclusions of the most famous Egyptologists in the world, told us that the Sphinx was old, old, very old, when the pyramids were built, and the woman's face on the lion's body is painted red with paint put on when the Sphinx was completed, evidently because it was the fashion of the ladies of that day to paint their faces red, a fashion in vogue probably 7,000 years ago, more than 1,000 before God whittled Eve out of a bone, and made out of the crookedest bone in the man a thing a thousand times prettier than the whole man, and who but a consummate ass or conscienceless liar is going to pretend to believe the little jacking Irish Pope of the Campbellite church in Lexington, or old Harry, the only skinny priest that ever was excommunicated, who has been called "the lean and hungry Cassius" brand?

Things like this I am going to put to Wilkinson and Warlick, two Campbellites. In our Indian Territory debates and I will make them explain their whole man, and who but a consummate ass or conscienceless liar is going to pretend to believe the little jacking Irish Pope of the Campbellite church in Lexington, or old Harry, the only skinny priest that ever was excommunicated, who has been called "the lean and hungry Cassius" brand?

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I am not going merely to ask them to explain these things but I am going to force them to do it, or stand convicted as men engaged in the trade of lying for money.

There won't be any shenanigan or skinning around to get out of it. Wilkinson had the temerity to throw down the gauntlet to me and quote that infernal lecherous old scoundrel, David, to prove that I was a "fool," because I said as I still say, "There is no God; and I am going more than a thousand miles to fight this thing down to a finish. I will make Wilkinson swallow his words and admit, publicly, that he was wrong, or convict him of lying, so that anybody can see it, or if I don't do that he will convert me, and I will spend the rest balance of my life preaching Christianity and edit the Blue Grass Blade to whom up Jesus.

I would be a moaning idiot if, not being an orator, I would go nearly to the middle of the Southern boundary of Texas, as far from here as to New York, to meet a man in debate who is a professional debater, unless I positively knew that all the argument is on my side and none on his, and purely and solely because I have the advantage of him in position. I will lambaste him and his whole crew of corn shuckers unless he abandons all that he claims and concede all that I claim.

And I won't ask him any odds about this, or ask him to be generous or liberal or anything of that kind—I will force him to do it, if he does not, of his own accord, and do it gracefully and p. d. q.

If those Indian Territory Campbellites think I am going all the way there to get off anything at all skin to the rot that was shot off when Campbell and Owen had their debate, they are reckoning without their host.

I read that debate when I was a boy and the stupidity of both sides of it disgusted me. I am inclined however, to think that Wilkinson will do the gentlemanly thing in this discussion, from principle of policy, one or both, and I want to make the discussion instructive to the limit of the ability of each of us, recognizing, of course, that "A little folly, now and then is healthful for the best of men."

But if Wilkinson wants to get off any "funny business" at my expense, or do any mud slinging, while I do not know a thing against him personally, and hope that I never shall, he will be furnishing me the shiny stick I can use with greatest effect and I will visit on him the iniquities of his profession—the most ardent set of lecherous scamps unhung—until he will wish he had not stirred that particular snake-bes nest.

PLACE OF DEBATE

Changed From Opa to Ryan, Indian Territory.

Grady, Ind. Ter., August 4, 1904.
Editor Charles C. Moore:
Sir—I am at Ryan to-night, have met several of the brethren to-day and they all seem anxious to make a change in the place of holding the debate between you and the Rev. Wilkinson. Now the place for holding said debate will be at Ryan, Ind. Ter., in the S. Court House, which will furnish all the comforts necessary. Said debate set for August 29th.

Yours truly,
H. A. MOUSER.

I think the change is a good one. I want to go through St. Louis and stop about five days at the Fair, staying with Mr. and Mrs. Wagoner, 3111 North Newstead Ave., St. Louis—see advertisement in Blade—and then on with the M. K. & T. road to Nocona, Texas, where I expect to meet Bro. Hansen, on Saturday, August 27th, and then go with him to his home.

TURKLEY BELIEVES NUCKOLS HAS LOST HIS REASON.

Behaves Strangely in His Cell and Laments His Vain Effort at Suicide.

It is the firm belief of the guards at the jail that Robert C. Nuckols, held to answer on charges of forgery and obtaining money under false pretenses has become insane. They say he refuses to say in bed at night, walks and runs about his cell, yells and keeps the other prisoners awake. He has not slept for almost five days and nights.

Since he refused to end his life last Sunday by cutting his throat with a small pen knife, he has been acting strangely. He hopes all day and will have nothing to do with any one. He objects to every suggestion of the guards and at times appears to be saving mad. The worst spells come at night, when he often becomes so wild that the guards have to force him into his bed by main force, after fierce struggles. If let alone he will run about his cell at night like a maniac. At times he refuses his food, but at other times he eats ravenously. He talks about his attempt at suicide and complains that he did not have the nerve to carry out his threat.

"When the blood began to flow," he says, "I lost my reason and stopped."

Nuckols was a man of high standing in the community and was the treasurer of the McFerran Memorial Baptist church. He had many friends in business circles and was thoroughly respected.

"The cause of all his troubles was the love and the lack of it is what is the matter with him now," said a man who knows him. He was led to attempt to end his life by the desire of 'dope' because his troubles became multiplied when he felt the effects."

The guards do not think it possible that he is only pretending to be insane in order to make such a plea in the court. They have seen signs of that kind and cases of real insanity are not rare at the jail.

The above account, from the Courier-Journal, is another chapter in the sequel to my story in the Blade headed "Suicide."

I am going to press this story to its end, because Nuckols is a man who got his religious training under the man J. J. Rucker, the Prohibition editor in Georgetown, who had me sent to the penitentiary for publishing "some literature," the literature being that I was exposing him for having taken from Atherton a big distiller, \$6,000 for educating young men to the Baptist ministry and \$1,000 for building a Baptist church, Atherton evidently giving the money to assist him in a race for Congress, and Nuckols having come from a very high position in society and church and usefulness by beginning as a whisky drinker.

Nuckols and I were clerks in two rival banks in Georgetown.

The only business dissatisfaction between me and the bank I was in, "The Deposit"—was when I insisted that I owed the bank \$7.50 and the cashier, Judge James Y. Kelly, then poor and now rich and still livin' in Georgetown, said I did not owe it and we had a quarrel about it, and I told him I would pay it to the bank, or leave the bank—in which I was also a stockholder—and I did it.

Judge Kelly was, and is, a fanatical religionist of the Campbellite brand and once, in a personal discussion with me said to me "If the Bible said that Jonah swallowed the whale I wouldn't believe that just as I now believe the whale swallowed Jonah."

He believed in Spiritualism which I exposed and ridiculed just as I did, and now do religion, and I was dismissed from that bank because I was an infidel. They put me into my place named Wolf who was a Christian. Wolf stole \$15,000 from the bank and

was put in the penitentiary at Frankfort, and was killed by a guard who shot him with a rifle when Wolf was attempting to escape.

My salary at Georgetown was \$100 a month, and after I had been dismissed from the Georgetown bank, Judge Kelly recommended me, when I did not even know him, to Grinstead & Blandley, Bankers, in Lexington, telling them that they ought to pay me \$150 a month, and on that recommendation the Lexington banking house employed me.

Kelly knew that Grinstead was an infidel and knew that my religious opinions would not hurt his bank.

Through all of this Robert C. Nuckols held his place and was soon promoted to the cashiership of another bank, because he was a Christian, and from that other bank he ran off with a big woman and went to California, leaving his wife and children and taking his wife's money.

I never knew, or knew of, but two infidels who suicided and they were both most excellent and exemplary men.

One of these came to see me when I was in the penitentiary. They left one in writing and the other in a statement to a friend—their reasons for their intended suicide, and they were both printed in the Blade.

They occurred about the same time, but I do not know, or know of, the other, one in the South and the other in the North. Each by singular coincidence, explained that he was going to suicide because he was hopelessly afflicted with rheumatism and was a tax to his family, each saying, as was true, that he left his family well provided for.

One blew his brains out with a pistol and the other took poison, and, in the interest of science, carefully recorded all his symptoms as long as he could write.

Nuckols, the Christian, however, was a man who was reared, and had lived, a Christian, and was the treasurer of the big rich McFerran church, wanted to get out of his misery, but did not have the nerve.

It takes nerve to be an infidel and it takes cowardice to be a Christian. In the mean while we are seeing some of the fruits of the religious training of the man Rucker, who has me put in the penitentiary because my infidel Prohibition paper did go and his Christian Prohibition paper would not go.

WOULD HAVE INVESTED HAD HE KNOWN PRICE.

Columbus, Ga., July 31.—At an all-day meeting at Good Hope Baptist church in Chattahoochee county, yesterday the subject of cotton futures was discussed nearly all day.

One minister in attendance said that if he had known last fall what the price of cotton would be this summer he would be richer by thousands of dollars now, as he would have availed himself of the information. This minister was alone in his position, all the others condemning speculation.

One farmer, a prominent Chattahoochee county Baptist, said that he speculated in cotton last fall, but that it was too fascinating, and he would advise his brethren against it. It is said that he made \$1,000 out of it.

(From New York World).

FIGHT BEFORE ALTAR.

Father Hannay, of St. Agatha's R. C. Church, Has Desperate Fight to Capture Alleged Poor Box Thief, Armed With Knife.

Around an altar such as he had faced only a few months ago for his married service, William L. Riley, claiming to live in Wilmington, battled with Rev. Father Hannay, in St. Agatha's Roman Catholic Church, Thirty-third and Spring Garden Streets, on Monday. He was trying to escape after being discovered as the pilferer of the contents of the church collection boxes, and when he found himself over matched by the sturdy priest, he tried to stab his antagonist.

Attacked Priest.
Father Hannay had literally dragged the man to the main aisle of the church when he refused to tell what he was doing behind the altar. His one desire seemed to be to escape, and he struggled like a wild man to free himself.

When he found this impossible he drew his knife and made a wild lunge for the priest's breast.

The weapon was knocked from his hand, and he was finally subdued by a policeman, called by a spectator, entered the church.

Riley's sudden actions first attracted the attention of Frank Diamond, who saw the man apparently trying to get at the poor-boxes, and as his contents have been stolen on several occasions, he decided to call a policeman.

Months ago Father Hannay had entered the church and had been in

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FARMING IN THE SOUTH.

The Passenger Department of the Illinois Central Railroad Company is issuing monthly circulars concerning fruit growing, vegetable gardening, stock raising, dairying, etc., in the States of Kentucky, West Tennessee, Mississippi and Louisiana. Every Farmer, or Homeseeker, who will forward his name and address to the undersigned, will be mailed free, Circulars Nos. 1 to 11 inclusive, and others as they are published from month to month.

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OUT IN CALIFORNIA

The Triennial Conclave of Knights Templar will be held in the early Fall. Thousands are going. It's a good time. There is no doubt but that all good Americans desire to see the Golden State some time. Here's an opportunity. Is there anything to prevent your taking advantage of the exceptionally low rates announced for this occasion?

THREE ROCK ISLAND ROUTES



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Via Memphis through the Great Southwest.
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Tickets on Sale Aug. 15 to Sept. 10.
Rates from your home town on request.

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THE GREATEST SUMMER TRIP TICKETS WILL BE GOOD RETURNING AUG. 27, 1904.

G. W. FULLER, G. P. A., Washington, D. C.
G. W. BARNEY, D. P. A., Lexington, Ky.

formed of Diamond's suspicions. The priest touched Riley on the shoulder when he tried to leave the church and grappled with him an instant later as the stranger showed fight.

Battle at Altar
They battled about the altar and the priest was fast getting the best of it when Riley drew the knife. Even this did not avail, for he was taken to the police station at Thirty-third St. and Lancaster Avenue.

At his hearing before Magistrate Dwyer, it developed that he had been married only four months ago. His young wife became hysterical when he was held under bail for a further hearing.

MURDERER HANGS HIMSELF.
Made Rope of Sheet and Lifted Feet From Floor.
Chicago, July 31.—After a week of mental anguish, during which he continually wept and prayed, Frank Benedetto, who murdered his wife during a fit of jealousy, committed suicide in his cell in county jail to-day by hanging himself.

The murderer made a rope of the sheet on his bed, tied one end around his neck and the other to the highest available point from the darkest corner of his cell. Then he lifted his feet from the floor and slowly strangled to death.

It will be noticed that, as usual, this wife murderer was a praying man.

Warsaw, Ind., Aug. 5.—The Rev. J. E. McCrory, of Pittsburg, who spoke at the meeting of the National Reform Association at Warsaw, La. this afternoon, said: "Bishop Potter, of New York, is a liar when he states that the model saloon which he has dedicated in that city will help the temperance cause."—Current Telegram.

And the Rev. J. E. McCrory, of Pittsburg, proved himself a blackguard and a blatherkite, when he said it.

The above item and comment are from the Courier-Journal and now will somebody tell me where and what is the point in the C.-J.'s comment.

A half idiot could know that McCrory was right and Potter wrong, and what is the point of the C.-J.'s remark unless it was to make itself solid with the saloonists?

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